

**X**p̄e exaudi nos.

**R**

preierison.

**X**p̄eierison.

**A**p̄eaudi nos. **P**ater de

**C**elis deus miserere nobis. **F**ili  
redemptor mundi deus. miserere n̄.

**S**p̄e sancte deus miserere nobis.

**S**cā Trinitas unus d̄s miserere n̄.

**S**cā maria ora pro nobis.

**S**cā dei genitrix. or.

**S**cā uirgo uirginum. or.

**S**c̄e michael. or.

**S**c̄e gabriel. or.

**S**c̄e raphael. or.

**O**m̄s s̄a angeli et archangeli dei.

orate pro nobis. **O**m̄s sancti

beatorum sp̄uum ordines orate p̄ n̄.

**S**c̄e iohannes baptista. or.

**O**m̄i s̄a patriarche et prophete. orate p̄.

**S**ancte Petre ora pro nobis.

autē nō conuersione diuinitatis ī car-  
ne: sed assumptione humanitatis ī  
deū. **C**uius omnino nō confusione sū-  
stantie: sed unitate psonę. **N**am sicut  
anima rationalis a cetero unus est hō:  
ita dē a hōmo unus est xps. **Q**ui pas-  
sus est p salute nostra: descendit ad ī-  
feros: tertia die resurrexit a mortuis.

**A**scendit ad celos: sedet ad dexterā dei pa-  
tris omnipotentis: inde uenturū iudica-  
re uiuos et mortuos. **A**d cuius aduentū  
omēs homines resurgere habent cū cor-  
poribz suis: et redditura sunt de factis  
pprijs rationē. **E**t qui bona egerunt  
ibunt ī uitā etnā: qui uero mala ī ig-  
nē etnū. **H**ec est fides catholica quam  
nisi quisq; fideliter firmiq; crediderit:  
saluus esse non poterit.



**MEDIEVAL PSALTER LEAF, c. 1275-1300**

**IM-4271:** (150x108mm – 5 7/8 x 4”) Original leaf from a medieval *Psalter*. 18 lines of ruled Latin text, written in gothic liturgical bookhand script on animal vellum. **One three-line illuminated initial in pink and blue on a heavily burnished gold ground** & extending into the margin; **twenty-four one-line illuminated initials** alternating in blue with red pen-work, and burnished gold with blue pen-work (many extending into the margin).

**French Flanders, c. 1275-1300.**

The text (recto) continues the *Athanasian Creed*: “[Unus] autem non conversion...” (And He is one, not because His divinity was changed into flesh, but because His humanity was assumed unto God. He is one, not by a mingling of substances, but by unity of person. As a rational soul and flesh are one man: so God and man are one Christ. He died for our salvation, descended into hell, and rose from the dead on the third day. He ascended into heaven, sits at the right hand of God the Father almighty. From there He shall come to judge the living and the dead. At His coming, all men are to arise with their own bodies; and they are to give an account of their own deeds. The **three-line illuminated “K”** begins the *Litany of the Saint* (first prescribed by Pope Gregory in 590 following a plague which ravaged Rome): It begins with a shortened version of the *Kyrie* (*notably, a scribal omission has been added in the upper margin*) followed by a list of saints with each invocation followed by the abbreviation of “Ora pro nobis” (pray for us). Among the Saints listed are: **Michael, Gabriel and John the Baptist.**